

## THE BHAKTIRASĀṂḌASINDHUBINDU OF VIŚVANĀTHA CAKRAVARTIN

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Viśvanātha Cakravartīn (ca. 1660–1754 A.D.) of the Caitanya school of Bengal Vaishnavism, who spent most of his life at Vṛndāvana enjoys a great reputation amongst the Caitanyites even today as a writer and commentator of the classics of Bhakti. The work, whose translation follows, is a condensed rendering of the famous *Bhaktirasāṃḍasindhubindu* by Rūpa Goswāmīn, Caitanya's most brilliant disciple and theologian. It systematically explains the various kinds and stages of devotion to Kṛṣṇa. Under the category of 'ritualistic devotion' (*vaidīlī bhaktīḥ*) it enumerates the constituent parts of Kṛṣṇa worship, the offences against this worship, the power of the name of Hari and the sins against it. The greater part of the exposition is devoted to 'passionate devotion' (*rāgdr̥ṅga bhaktīḥ*) leading up to highest love (*prema*). It is highly interesting because of its religious psychology which utilizes and adapts the insights arrived at by the Indian literary critics. The work has gained a certain actuality because of the quite rapid expansion of the Kṛṣṇa-Consciousness-Movement, whose founder (a Caitanyite from Bengal) follows in his popular writings more or less the ideas developed in the *Bhaktirasāṃḍasindhubindu*.

### INTRODUCTION:

During my two years stay at Vṛndāvana, Kṛṣṇa's Holy City, I worked and lived at the 'Institute of Oriental Philosophy' (formerly Vaishnava Vidyābhāṣyā, now affiliated to Agra University) founded by Swami Bhakti Hridaya Bon Mahārāj, a member of the Madhvā Gaṇḍī Vaishnava Sampradāya and a former missionary of the Neo-Caitanyite movement that is becoming known in North-America as the 'Hare-Krishna-Movement'.<sup>1</sup> While in Vṛndāvana, I came to know Swami A. C. Bhakti Vedānta, the Guru of the American Kṛṣṇa-peopple, quite well; he was a frequent visitor to our Institute before he began his American venture. The one man, however, who impressed me most as a true *bhakta* and a genuine scholar of *bhaktī* was Dīna Śarāṇa Dāsa—a name, I trust, totally unknown in the West. He was over seventy years of age when I met him first. Completely paralysed from the abdomen down he moved around hobbling on his hands protected by wooden supports. Despite the difference in age (I was not yet thirty then) we became true friends. He used to visit me regularly to borrow books on the Christian tradition and to talk with me about bhakti. In his own words he was a Kṛṣṇa-bhakta

<sup>1</sup> Cf. Swami B. H. Bon's Preface to his Vol. I, *Bhakti-Rasāṃḍa-Sindhu* Institute of Oriental Philosophy, Vrndaban 1965.

as well as a Christ-bhakta. He provided me with many insights. The hours which I spent with him belong to the most precious memories which I keep from those two years. One day the Rector of the Institute confronted him. As Dīna Śarāṇa Dāsa told me afterwards, he wanted him not to learn from me about Christianity but rather to teach me Hinduism. This he did in his own inimitable way by giving me a beautiful exposition of Christ-bhakti in terms of Kṛṣṇa-bhakti. When the tensions increased he did no longer come to the Institute but he was always happy when I came to see him in his own little apartment. When I returned to Vṛndāvana in October 1968 for a short visit I did not fail to see Dīna Śarāṇa Dāsa. He was overjoyed to see me again. Before parting he wanted to present me with a gift. He choose a small volume: *Bhaktigranthamālā* with three texts in Sanskrit by Viśvanātha Cakravartīn and asked me to translate those texts into English.<sup>2</sup> The average student

<sup>2</sup> Mahāmahaṇī Śrī Viśvanātha Cakravartī prapṭī *Bhaktigranthamālā* (Bhakti Ratnamālā) Anuvādākāra: Śrī Vanamālādīpī Śāstri Vyākaraṇa-ācārya kāvyātītha; Sampādaka: Śrī Rāmādīsājī Śāstrī Sāhityaratna; Mudraka: Śrī Dāmabhārī Lāla Sarmā Vidyālaya Press, Vṛndāvana, Samvat 2010, Caitanyaab 407 containing *Bhaktirasāṃḍasindhubindu*, *Sribhāgavatāmṛtakāṇḍa* and *Mādhuryakāḍambī* in Sanskrit with a Hindi paraphrase.

of Indian religion in the West would know little or nothing about the author of the work who enjoys a great reputation as a scholarly exponent of the classics of *bhaktī* among the Gaudīa Vaishnavas.<sup>3</sup> S. Radhakrishnan in his two-volume *Indian Philosophy* does not mention him at all; S. N. Dasgupta, in his five-volume *History of Indian Philosophy* mentions him amongst a score of other commentators of the *Bhāgavata-Purāṇa*. Some of the authors who write about him offer contradictory informations.<sup>4</sup> According to Rāmādīsā Gaurī he was born ca. 1660 A.D. into a Brahmin family in Nadia District (Bengal).<sup>5</sup> He lived in Bengal

<sup>3</sup> *Journal of Ecumenical Studies* IX, 4 (1972), pp. 750–766.

<sup>4</sup> Prof. Dr. A. K. Majumdar (Bharatiya Vidyā Bhawan, Bombay) gave me in a letter (Oct. 4, 1972) the following interesting information: Viśvanātha Cakravartīn's original name seems to have been Harivallabha, a name under which he is known as a poet of Brajabuli verses. Probably he accepted his new name as a sign of respect for his spiritual predecessor. The *guru parampara* of Viśvanātha Cakravartīn is given as follows:

Lokanātha Goswāmī  
↓  
Narottama Thākura  
↓  
Gaṅgānārāyaṇa Cakravartīn  
↓  
Viśvanātha Cakravartīn.

In a popular verse, however, the name is explained as given to him because he became 'Lord of the World' by revealing the way of *bhaktī*, living in the circle (teako) of devotees:

viśvasya nātha-rūpo'sau bhakti-varma-pradarśanāt  
bhakti-cakre-vartitavāt ekravṛtyā-akhyātahṛīvāt

<sup>5</sup> S. K. De in *Early History of the Vaishnava Faith and Movement in Bengal*, 2nd ed. Calcutta 1961 has numerous references to our author. He also mentions that he died in A.D. 1754 (p. 170, note 2). In his 'A History of Sanskrit Literature' (together with S. N. Dasgupta, University of Calcutta 1962) he gives as date of our author's *Kṛṣṇabhāgavatāmṛta* A.D. 1786 (p. 333 note 3).

<sup>6</sup> *Hindutva* (in Hindi), Kāklī, Samvat 1995, p. 674.

<sup>7</sup> Prof. Dr. A. K. Majumdar (see note 2a) supplied me with the following additional information: The *Śrī Śrī Gaudīa-Vaiṣṇava-Jīvana* (Bengali) by Haridās Dās (1850), a dictionary of Vaishnava biography, gives Viśvanātha Cakravartīn's date of birth as 1576 or 1586 Śaka era (A.D. 1654 or 1664). Since two alternative dates are given, it is apparent that the author had no means of

till the age of eighteen, became a follower of Niimbārka and spent the rest of his life in Vṛndāvana writing many important works on *bhaktī* from the Niimbārka standpoint and becoming this movement's chief theologian. It is difficult to understand why Rama Bose in her very substantial work on Niimbārka and His Followers<sup>6</sup> does not write anything about him or his works besides mentioning him in one sentence as the Guru of Baladeva Vidyābhūṣāṇa. S. N. Dasgupta does not even mention him when discussing the philosophy of Baladeva Vidyābhūṣāṇa, whose Guru he identifies as a *vairāgi* Pitāmbara Dāsa.<sup>7</sup> Among the Caitanyites of India, however, Viśvanātha Cakravartīn's name is a household word and his numerous works, especially the major commentaries are constantly quoted. The best known of his works is *Sārārtha Darśini*, an exhaustive commentary on the *Bhāgavata-Purāṇam*. His *Gītā bhāṣya* has been made use of in 'The Gītā as a Chaitanya Reads it' by Swami Bon Mahārāj.<sup>8</sup> According to W. Eidlitz he is also the author of a Sanskrit translation of the source of all Caitanyite theology, viz. Kṛṣṇādāsa Kāvīrājī's *Caitanya Caritāmṛta*.<sup>9</sup> His name appears also in S. N. Dasgupta-S. K. De, *A History of Sanskrit Literature* as the author of a number of dramas and plays with a Caitanyite plot.

Of relatively great importance for the theology of Gaudīa Vaishnavism are two slender works: *Bhaktirasāṃḍasindhubindu* and *Ujjvalanīlāmṛatā*, summaries of the two main works of Rūpa Goswāmīn (one of the contemporaries of Caitanya and his greatest theologian): *Bhaktirasāṃḍasindhu* and *Ujjvalanīlāmṛatā*. No complete translation of any of these works into an European language has appeared so far, despite their great historical importance and their intrinsic interest.<sup>10</sup>

finding out the accurate date. It is doubtful whether V. C. ever married.

<sup>8</sup> Vol. III of *Vedānta Parīkṣā Saurabha* of Niimbārka and *Vedānta Kaustubha* of Śrīnāda, Calcutta 1943, p. 215.

<sup>9</sup> *A History of Indian Philosophy*, vol. IV, p. 438 (Cambridge 1961).

<sup>10</sup> Popular Prakāsh, Bombay 1938.

<sup>11</sup> *Kṛṣṇa-Caitanya*, Stockholm 1968, p. 513. In a more recent Sanskrit translation of this work by Swami Bhāskarānanda Saraswati, 3 vols., Calcutta Śaka 1878, no mention is made of V. Cakravartī.

<sup>12</sup> Swami Bhakti Hridaya Bon Mahārāj (cf. *supra* note 1) has brought out a volume covering the *Pārvatībhedā*

Partly that may be due to the highly technical terminology and the very subtle psychology of *bhakti* employed in them. I am aware of that while trying to English the 'Drop of the Ocean of Nectar of Relish of Devotion' and I apologize in advance for possible mistranslations of certain terms. In his own work Viśvanātha Cakravartī has not only condensed Rūpa Gosvāmī's *summa* of *bhakti*-theology by leaving out the numerous quotations from the scriptures (mainly the Bhāgavatam and other Purāṇas) without sacrificing anything essential but he has on several places also expressed his own opinion which seems to be at variance with Rūpa's.<sup>10</sup>

In my own translation I have tried to be as literal as possible and wherever deemed essential I have supplied the Sanskrit terms in brackets. The references to the *Bhaktirasāṃplasindhuḥ* are made according to the edition by Dr. Viśvendra Śāṅkara.<sup>11</sup> This edition does not give any variants and therefore I am unable to indicate in case of different readings whether Viśvanātha Cakravartī disregarded the original or had another text-edition before him.

According to information available the work was written in 1704 A.D. at Vṛndāvana. Viśvanātha Cakravartī died probably around A.D. 1754,<sup>12a</sup>

(comprising little less than a quarter of the entire work). I have referred to this work wherever possible. The translation of certain passages, given in footnotes may enable the reader to judge how in it translation, interpretation and additions to the text are merged into one. Some valuable excerpts from commentaries, including that of Viśvanātha Cakravartī are also offered in this volume.

<sup>10</sup> Compare, e.g., BRSB 10 with BRS 1, 2, 99. Rādhā Govinda Nāth in his 'Survey of the Cailanya Movement' (The Cultural Heritage of India, Vol. IV, p. 199, Calcutta 1956) may be referring to such passages when associating the Sahajiyā sect with Viśvanātha Cakravartī.

<sup>11</sup> Hindi Vibhāga, Dilli Viśvavidyālaya, Delhi 1963.

<sup>12a</sup> Prof. Dr. A. K. Majumdar is the author of *Caitanya: His Life and Doctrine, A Study in Vaishnavism*, Bharatiya Vidya Bhavan, Bombay 1969, and probably the greatest living authority on Bengal Vaishnavism.

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Dr. S. K. De in *History of Sanskrit Literature* should be disregarded.

Though he never mentions in his works any political events of his time he must have witnessed a good deal of the turmoil of Aurangzeb's reign (1658-1707) and the time that followed. Agra, the residence of the Moghuls and the scene of many a battle during this time, is only about fifty miles south of Vṛndāvana. The destruction of the major temples of Mathurā, ordered by Aurangzeb, as well as the mutilation of the Govinda-Jī Temple at Vṛndāvana fell in Viśvanātha Cakravartī's lifetime.<sup>13</sup> The disturbances caused by the Mahrattas

the *Surata-kathānglam* written in Śaka 1600 (A.D. 1678) was his earliest or one of his earliest works then the date of his birth can be placed at c. A.D. 1650 or 1654 as given by Haridas Dās, in which case he could have died in A.D. 1754 as stated by S. K. De. Age of about 100 or so is rare, but not unknown, particularly among the sādhus in India. A famous Vaishnava monk was once describing to me the grave of a Vaishnava saint at Navadvipa who had died at the age of 120. When I expressed surprise, he explained to me that in his younger days sādhus above the age of 100 were quite common in holy places like Kāśī, Vṛndāvan or Prayāg. I have myself seen Rasik Mohan Vidyābhūṣan, the famous Vaishnava scholar, when he was 108 years old and had a perfect memory till his death at the age of 112.<sup>14</sup> The date given by Dr. De in *History of Sanskrit Literature* should be disregarded.

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<sup>13</sup> Muhammad Saki Mustā'īd Khan in his *Ma-asīl-i-'Alamgīr* (English translation in Elliot-Dowson, vol. VII, 184) has the following passage: "In the month of Ramazan 1080 A.H. (Dec. 1669 A.D.) (Aurangzeb) . . . commanded the destruction of the Hindu temple of Mathurā known by the name of Dehra Keśi Rāj, and soon that stronghold of falsehood was leveled with the ground. On the same spot was laid, at great expense, the foundation of a vast mosque. The den of iniquity thus destroyed owed its erection to Nar Singh Deo Bundela, an ignorant and depraved man. Jehangir, before he ascended the throne, was at one time, for various reasons, much displeased with Shaikh Abu-l Fazl, and the abovementioned Hindu, in order to compass the Shaikh's death, affected great devotion to the Prince. As a reward for his services he obtained from the Prince become King permission to construct the Mathurā temple. Thirty-three lacs were expended on this work. . . . The richly jeweled idols taken from the pagan temples were transferred to Agra and there placed beneath the steps leading to the Nawab Begam Sahib's mosque, in order that they might ever

under the leadership of Śivaji (who spent some time in Mathurā) and by the Sikhs under various Gurus must have reached Vṛndāvana as well. A shock like the sack of Delhi in 1700 by Nadir Shah could not remain unnoticed in Vṛndāvana, only some hundred and twenty miles away, either. In Bengal the British had already established powerful trade-posts, the Portuguese were a fixture in Southern India and the French had battled against the British in the Deccan for hegemony over India. The a-political religion of Viśvanātha Cakravartī may conform to the religious ideal of non-involvement in society traditional in Hinduism; it may also be another form of revolution against the totalitarian Muslim regime that would not tolerate direct confrontation. It is indeed amazing to watch the development of this most active love of Kṛṣṇa in Vṛndāvana, only two days' journey distant from the seat of power from which issued decrees meant to transform the whole of India into a Muslim country. Subsequent history

be pressed under foot by the true believers. Mathurā changed its name into Islamabad and was thus called in all official documents as well as by the people. This has to be seen on the background of what had happened before under Sultan Sikandar Lodi (cf. Elliot-Dowson, vol. IV, p. 447, transl. of 'Abdu'l-Kā's *Tarikh-i-Dawud*): "He was so zealous a Muslim that he utterly destroyed alive & places of worship of the infidels and left not a vestige remaining of them. He entirely ruined the shrines of Mathurā, the mine of heathenism and turned their principal Hindu places of worship into curavansaris and colleges. Their stone images were given to the butchers to serve them as meat-weights and all the Hindus in Mathurā were strictly prohibited from shaving their heads and beards and performing their ablutions. He thus put an end to all the idolatrous rites of the infidels there and no Hindu, if he wished to have his head or beard shaved could get a barber to do it."

If we are to believe al-Uthbi who recorded the invasions of Mahmud of Ghazni into India and despoiled Mathurā as early as 1019 A.D. (one year before his death) Mathurā must have been a splendid city of God, second to none other. The main-temple there had, according to the Sultan's own words, no equal in the whole world and the booty he took from it in the form of gold and silver and precious stones by breaking the images must have been the biggest single loot he ever made. The report concludes with the familiar scene: "The Sultan gave orders that all the temples should be burnt with naphtha and fire and levelled with the ground." (Cf. Elliot-Dowson, Vol. II, p. 44 f. and p. 460 f.)

has proved that the power of love is stronger than fanatical zeal and military power combined, and that it has outlived many a regime that considered itself firmly established for all ages.

The present generation is re-discovering that truth in its own way and it is rather curious that *bhaktas* who lived centuries ago in a rather insignificant place in the heart of the vast subcontinent of India should be instrumental in re-stating for the America of our time the basic axiom of the Christian Gospel: 'God is Love'. There is a certain danger that sentimentalism will again vitiate religion after it has escaped from the rigidity of rationalism and legalism. Viśvanātha Cakravartī is one of those 'thinkers with heart' who represent a form of religion that avoids both extremes.

#### TRANSLATION

<sup>13</sup> Supreme devotion (*uttamā bhakti*) consists in following Kṛṣṇa wholeheartedly (*ānukulena kṛṣṇa-nūḍīnam*) free from all other desire (*anyābhilpitāśāṇyam*) without resorting to knowledge or work (*ānākarmddy-āṅgatam*).

<sup>14</sup> <sup>2</sup> This devotion is threefold: devotion as exercise (*ādhanābhakti*)<sup>3</sup>, devotion as emotion (*bhāveabhakti*)<sup>4</sup>,

<sup>1</sup> The text of I is identical with *Bhaktirasāṃplasindhubindu* (BHS) I, 1, 11. Viśvanātha Cakravartī has a paraphrase in Sanskrit in which he specifies the 'following Kṛṣṇa' as 'service with body, words and mind' (*kāyāṅgma-nohitirvāt kṛṣṇa*).

Swāmī Bon Mahārāj (*op. cit.*, p. 19) translates the verse as follows: "Actively serving Kṛṣṇa and all that is related to Kṛṣṇa with real liking and relish and in a way that is agreeable or pleasing also to Kṛṣṇa, and serving Kṛṣṇa in the above manner without any desires of the usual extraneous motives other than the desire for Bhakti itself, and without any adulteration by the ways of Karma (as expounded in the Pārīkṣā-Mīmāṃśā) or the way of Knowledge or Jñāna (as expounded in Uṭṭara-Mīmāṃśā) and the way of Yogic realisation (as expounded in Patañjali's Yoga-Philosophy) is pure, unadulterated *Uttamā-Bhakti*, i.e., Bhakti of the highest quality." S. K. De (*op. cit.*, p. 171) has the following translation: "Harmonious pursuit of Kṛṣṇa, freed from all other desire and unconditioned by cognition and will."

<sup>2</sup> The text of II corresponds to BRS I, 2, 1 and 5.

<sup>3</sup> S. K. De, *op. cit.*, p. 171 translates it: 'Bhakti attainable by special external effort', and p. 173 as 'Bhakti realisable by the senses' (*kṛti-ādhyā*).

<sup>4</sup> S. K. De, *op. cit.*, p. 171: 'Bhakti realisable by inward emotion' and p. 173: 'Bhakti resulting from spontaneous inward emotion'.

devotion as love (*premabhakti*). Devotion as exercise is again twofold: ritualistic devotion (*vaidhi*)<sup>5</sup> and passionate devotion (*rāgīnaya*).<sup>6</sup>

iii.<sup>7</sup> In the beginning faith (*dṛḍḍha*), then association with the good (*sādhusaṅga*) and acts of worship (*bhajana-krīḍa*). Then aversion from the worthless (*anarthanivṛtti*), then devotedness (*nīṣṭha*) and relish (*ruci*). Then attachment (*asakti*) and emotion (*bhāva*), finally there arises love (*prema*). Thus love gradually develops.

iv.<sup>8</sup> Now the sixty-four constituent parts of worship (*bhajanasya ṣaḍvati*): (1) Taking refuge to the feet of the spiritual master (*śrīgurupādātṛayāḥ*), (2) Kṛṣṇa initiation, instruction, etc. (*śrīkyavatīḍākṣipādātṛayāḥ*), (3) Service of the spiritual master (*śrīgurusevā*), (4) Following the way of the righteous (*sādhumūḍhānusūdraḥ*), (5) Enquiring about the right method of worship (*bhajanarūpītāraṇāḥ*), (6) Renouncing enjoyment, etc., for Kṛṣṇa's sake (*śrīkyavatīḍābhogddityāgāḥ*), (7) Living at holy places (*Brāhmaṇaśālā*) and listening to the praises of holy places (*Brāhmaṇaśālānugrahanam*) (8) Accepting food, etc., for the sake of keeping up one's devotion (*svabhaktinirdeśānūrūpabhojanadīśīkāraḥ*), (9) Observing the fast of the 'Eleventh Day' (*ekādaśorātām*), (10) Regarding as equally holy the holy fire, the holy basil, the earth, the cow, a brahmin and a Vaishnava. (*asvatthañūtādītrigobrahmaṇāvāpiṇavasamānam*).

Those ten [precepts concern] matters that must be actively practiced—the next ten [concern] matters to be given up; (11) Giving up the company of the unrighteous (*asādhusaṅga*), (12) Giving up the making of many disciples (*bahūṣīkaraṇa*), (13) Giving up the attempt to begin something new (*bahvāraṇa*), (14) Giving up the inquisition into, and discussion of, many

<sup>5</sup> S. K. De, *op. cit.*, p. 171: 'Bhakti following the vidhi or injunction of the Śāstras' and p. 171: 'Bhakti according to rules'.

<sup>6</sup> *Ibid.* 'Bhakti following the trend of devotion and attachment of the people of Vṛāja who stood in actual relation to Kṛṣṇa. Rāga is the natural, deep and inseparable absorption in the desired object.'

<sup>7</sup> The text of III is identical with BRS I, 4, 6 f. B. H. Bon (*op. cit.*, p. 382 f.) translates as follows: 'First *Sraddha*, i.e., faith, next *Sidhu-saṅga* or association with saints, after that *Bhajana-krīḍa* or spiritual practices, next to it is *Anarthanivṛtti*, i.e., cessation of all offences or obstacles, next to it is *Nīṣṭha* or firmness, which is followed by *Ruci* or taste, next is *Asakti* or attachment, after this is *Bhāva*, and then appears *Premā*. These are the different stages for the appearance of *Premā* in the heart of a person who undergoes spiritual practices.'

<sup>8</sup> With slight alterations the text of IV corresponds to BRS I, 2, 24–42. Cf. B. H. Bon, *op. cit.*, pp. 124 ff.

learned doctrines (*bahuśāstra-yākhyāvioddiddityāgāḥ*), (15) Giving up meanness in dealings (*vyavahāre kārpaṇyādgāḥ*), (16) Giving up, worry, anger, etc. (*lokakrodhdityāgāḥ*), (17) Giving up blaming of other gods (*devatānārāntaridityāgāḥ*), (18) Giving up harassing of other living beings (*parvatasātre advegādgāḥ*), (19) Giving up offences against 'service' and 'name' (*sevapradhānāmāpārdhityāgāḥ*), (20) Giving up to tolerate blaming the spiritual master, Kṛṣṇa or the devotees (*gurukṛṣṇabhartānūndāsāhādgāḥ*), (21) Wearing the signs of a Vaishnava (*vaipuṣaṇaṁdhāraṇam*), (22) Wearing the syllable of Hari's name (*laṭīmāṇikāvālādhāraṇam*), (23) Wearing the flower-garlands offered (the day before) to the deity (*nīrmalyādhāraṇam*), (24) Dancing (*ṇītīṇī*), (25) Prostrating full-length (*śandarabprāṇāmāḥ*), (26) Rising [from one's seat] (*vīḍhyātāmāḥ*), (27) Following after (*anurājāḥ*), (28) Going to the house of the image of God (*śrīmūrtiśālāgāmānam*), (29) Circumambulating (*parikramā*), (30) Offering (*puṇī*), (31) Serving (*paricāryā*), (32) Singing (*glātām*), (33) Congregational singing (*sankalānam*), (34) Repeating (the name of god) (*japāḥ*), (35) Recitation of hymns (*stotraprāṇī*), (36) Serving the great offering (*mūḍhprasādācāra*), (37) Holding prayers (*vīḍyāpīṭīḥ*),<sup>9</sup> (38) Drinking the nectar of the feet of the Lord (*carāgāmīpāṇām*),<sup>10</sup> (39) Taking incense, garlands and other fragrant objects (*dhāpamāḍīdvāraḥsāraḥgrāhanam*), (40) Looking at the image of God (*śrīmūrtiśālānam*), (41) Touching the image of God (*śrīmūrtiśālānam*), (42) Looking at the lamp [before the image] (*ārātriśālānam*), (43) Listening (*śrāvānam*), (44) Waiting for His grace (*tākṣipāpēkṣānam*), (45) Meditating (*dhyānam*), (46) Servitude (*śāgama*), (47) Friendship (*sakhya*), (48) Self-dedication (*ātmāntekātām*), (49) Surrendering what is dear to oneself (*utāpītyavastusāmāpāṇī*), (50) Performing every action for Kṛṣṇa (*kṛṣṇarthe samāstakarmākāraṇam*), (51) Remaining constantly at the feet of Kṛṣṇa (*sarvāthā duraṇīpīṭīḥ*), (52) Seving the holy basil (*lulāstāvī*), (53) Serving the Vaishnava scriptures (*vaigīṣādīśāvī*), (54) Staying in the district of Mathurā (*mathurāmāṇḍale sthīrī*), (55) Serving the Vaishnavas (*vaigīṣavāsī*), (56) Celebrating the Swing-festival and the other great occasions according to one's capacity (*gāthādakī doldīmāhātīswakarāṇam*), (57) Observing the vow of Kārtika (*kārtikāvratām*), (58) Always taking the name of Hari (*varvātī harīmāṇagrahanam*), (59) Participating in the procession on Kṛṣṇa's birthday (*janmātāmīḍīrāḍīkām*). Thus far fifty-nine constituent parts of devotion [have been enumerated]. Now there are five [more] that are

<sup>9</sup> *Ibid.* p. 129; translates: 'submitting one's inner feelings towards the Lord.'

<sup>10</sup> I.e., Drinking the water with which the feet of the deity have been washed.

foremost and [must be] practiced always:<sup>10</sup> (60) Serving the image with skill (*śrīmūrtisvēkṣaṇālām*), (61) Relishing the meaning of the Bhāgavatam together with the knowledgeable (*traskalī saha śrībhāgavatīrthāpādāḥ*), (62) Coming together with such saints who have similar temperament and affection (*sādhuśāmīḍīghāmāhāttarādīshādgāḥ*), (63) Congregational singing of the name (*na-māsankīrlānam*), (64) Living in Vṛindāvana (*īrṇgādīvānāśā*). These are all the sixty-four parts [of devotion].<sup>11</sup>

v.<sup>12</sup> Now the thirty-two offences against the service (*sevāpārdhātī*) will be enumerated as [given] in the scriptures: (1) Entering the house of the Lord on a car or with shoes on, (2) Not observing the great festivals of the Lord, (3) Not paying homage when standing in front of Him, (4) Worshipping Him from an elevated or an unclean place, (5) Greeting the image with one hand only, (6) Turning one's back to the image while performing the circumambulation, (7) Stretching one's feet towards the image, (8) Clasping one's knees, (9) Lying down, (10) Eating before the image, (11) Gossiping, (12) Talking loudly, (13) Arguing, (14) Weeping in front of Him, (15) Affectionate speech, (16) Spiteful speech, (17) Hard words, (18) Cruel words, (19) Wearing a blanket, (20) Blaming others, (21) Praising others, (22) Using vulgar language, (23) Breaking winds, (24) Not worshipping the Lord even when capable of doing it, (25) Eating without having offered one's food to the Lord, (26) Not offering seasonal fruits and products, (27) Offering materials that had been already used and are left over, (28) Sitting with one's back turned towards the image, (29) Greeting another person [while sitting before the image], (30) Keeping silent when the spiritual master asks a question, (31) Praising oneself, (32) Speaking ill of deities. These are the thirty-two offences against Viṣṇu as enumerated.

In the Vāraṇa-Pūrāṇam the offences are briefly described as follows: (1) Eating the king's food [i.e., living on a salary or pension], (2) Touching [the image of] Hari after

10 The next passage corresponds to BRS I, 1, 90 f. Kṛṣṇādāsa Kavīrāja in the Caitanya Caritāmṛtam Madhyāllā XXII, 125 has another list of five most important practices, viz., *Sādhusaṅga* (company of the saints), *ātmākīrlāpam* (congregational singing of the Name), *bhāgavatīrāṇam* (listening to the recitation of the Bhāgavatam), *māthūrīdāsaḥ* (living in Mathurā), *ārātriśī trāḍīkām* (serving the image of the Lord with faith).

11 BRS I, 2, 60–185 offers copious examples from the Purāṇas for each one of the 61 parts of worship.

12 BRS I, 2, 118 has only the introducing stanza. The enumeration of the '32 offences' and the rest is found in Jīva Gosvāmin's commentary on the BRS (taken largely from the Purāṇas).

nightfall, (3) Approaching Hari without [proper] ceremonies, (4) Opening the door [of the sanctuary] without the accompaniment of music, (5) Collecting the remnants of food of dogs etc., (6) Breaking the silence during worship, (7) Going away during worship to answer 'the call of nature', (8) Offering incense before having given fragrant garlands, (9) Performing worship with unsuitable flowers, (10) [Worshipping] without having completed one's toilet, (11) After having gone to one's wife, (12) After touching a woman who has her period, saffron, a corpse, (13) Wearing a dress that is either red or blue, unwashed, somebody else's and dirty, (14) Having seen a corpse, (15) Releasing the lower wind, (16) Being angry, (17) Having gone to a cremation ground, (18) Having eaten unwholesome food, (19) Having eaten lotus or asa foetida, (20) After having rubbed oil on one's limbs, [then] touching Hari, performing acts [of worship to] Hari is sin.

Thus [is written] also in some other place: (1) Disrespecting the Lord's Book and turning to another scripture, (2) Chewing betel in front of the image of the Lord, (3) Offering flowers on the leaves of castor-oil plants, etc., (4) Performing worship at inauspicious times (*dsurā-kāṭe*), (5) Performing worship while sitting on a wooden platform or on the bare floor (*piṭhe bhāmāvāḍ*), (6) Touching the image with the left hand at the time of bathing, (7) Offering flowers that are withered or begged [from someone else], (8) Splitting out during worship, (9) Congratulating oneself for one's worship, (10) Wearing an ill-drawn mark on the forehead (*īrṇgākūṭa* / *ārāḍīkī*), (11) Entering the temple with unwashed feet, (12) Offering food to the Lord that has not been cooked by a Vaishnava, (13) Performing worship in the presence of a non-Vaishnava, (14) [Performing worship] without having first offered worship to Ganesa, (15) Performing worship after having seen a kāpālin, (16) Washing the image with water touched with finger-nails (*nakhāmbha*), (17) Performing worship while covered with perspiration, (18) Stepping over remains of the offering, (19) Swearing in the name of the Lord. These and others must be known as offences against right worship.

vi.<sup>13</sup> Even if one should commit all the [above mentioned] sins he will be absolved through taking refuge to Hari

13 The text of VI corresponds to BRS I, 2, 90 f. B. H. Bon, *op. cit.*, p. 149 translates thus: "It is said in the Padma Purāṇam that even if one has committed all these offences in the worship of the *Arcā-vigraha* (Lord's Deity or Figure) in the temple, one is freed from all effects of such offences if one should take absolute refuge in Lord Hari. But should a two-legged animal commit offences at the feet of Hari, he can certainly save himself even from such a serious default by taking to the chanting of the

(*harisomdriyati*). Even if a lowly man commits these offences against Hari, whatever it may be, he will be delivered through refuge to the name (*nāmātmanā*). But by offending against the name of the friend of all beings one falls down (*nāmnā'pi sarasahūḍha hyaparddhatpatalyadha*).

vii. These now are the ten sins against the name (*nāmāpādātā*): (1) Offending a Vaishnava by scolding etc., a Vaishnava (*vaśavānātādī*), (2) Thinking that Visnu and Siva are each Lord (*viśvāśayobhṛtagītāvara buddhī*), (3) Thinking that the spiritual master is a human being (*śrīgurudeve manuṣyabuddhī*) (4) Reproaching the Vedas, Puranas and other scriptures (*vedapurdgadīśāstranādī*) (5) Interpretation of the name (*nāmnī arthaśādātī*)<sup>14</sup> (6) Speaking or thinking ill of the name (*nāmnī karyākhyād ed koṣṭa kalpaṇa*), (7) Committing sins on the strength of the name (*nāmābatena pāpe pravītī*), (8) Considering other good works as equal to the [chanting of the] name (*anyāsuhakarmabhrāntāmādhyamānamānam*), (9) Teaching the name to people without faith (*asraddhātāma nāmāpadeśāt*), (10) Disliking the name even [after] hearing its greatness (*nāma mādhātīne drute'pi aprītī*). Thus ten-fold.

viii. Now the characteristics of ritualistic devotion (*valīfī*): When listening, congregational singing, etc., are done out of fear from the injunctions of the scriptures (*#atārīsanabhāgaya*) then (we have) 'ritualistic devotion' (*valītī bhaktī*).

ix. Now the characteristics of passionate devotion (*rūḍhnugā*): When the aforementioned actions are performed out of one's desire to serve the beloved Prince of Vraja (*nījābhīmatāvājanāandasasya sēdprāptībhēna*) (we have) 'passionate devotion' (*rūḍhnugā bhaktī*). As has been said:<sup>15</sup> Service should be performed first like that by a novice and then as by an accomplished devotee (*ādīhārīpēna siddhurūpēna*) according to the disposition of the people of Vraja with a wish to gain this emotion (*laddhāvallīpāsūd*). One should joyfully remember Krsna and those most dear to him and one should listen with enthusiasm to stories about him and always live in Vraja.<sup>16</sup>

Name of the Lord. But one must definitely fall from one's spiritual life should one commit offences to Lord Hari's Name, Who is the best friend of all."

<sup>14</sup> B. H. Bon, *op. cit.*, p. 151 has: "To think that all the glories of the Name of God that have been mentioned in the Scriptures are merely exaggerated only . . . To give any indirect and forced meaning to the Name of the Lord (for example, when the Scriptures use the Lord's Name as 'Hari' to explain it away in that context that the word 'Hari' means 'lion' or 'lotus')."

<sup>15</sup> The text of IXb corresponds to BRS I, 2, 98, and 97.

<sup>16</sup> B. H. Bon offers the following translation: "In this

x.<sup>17</sup> In passionate devotion remembrance is first in importance (*smarāsya mukhyatvam*). This remembrance consists in entering the spiritual sports with one's own emotion, the feelings of Krsna and of those dear to him (*nījābhīva cītālīdeetāsahādasya śrīkṛṣṇasya latprigājanasya ca*). Though the scriptures and the authorities may have prescribed it, one need not perform in the Way of Devotion (*bhaktīlīmīrī*) congregational singing, worship, various poses of hands and fingers, meditation on Dvārakā, worship of Rukmini, etc. If this goes against one's own emotions (*nījābhāvāprāttikalyādī*). Because of remembrance no sin occurs though there may be a neglect of any part [of worship]. [As the scripture says:]<sup>18</sup> 'O Uddāya! There is no question of going astray in my path, even if there should be a fault in the execution of any part [of scriptural injunction] because of its freedom from [material] qualities (*nīgūgātād andīṣātī*): this has been declared by me firmly.' Neglect of an essential element of worship is [normally] sin – as has been said; [but even] without the rites [prescribed in the scriptures] of Śrī, Smṛti, Puranas and Pāñcarātra the rite of perfect love for Hari (*ekāntiki harer bhaktī*) is possible. When passionate love (*rūḍhī*) develops within a man who has done everything according to the scriptural injunctions then he obtains the [feelings] of Rukmini and the other inhabitants of Dvārakā.

Braja one engaged in spiritual practices under abject subservience to the Denizens of Braja with an eager longing for following in the wake of the bhāvas, i.e., feelings and sentiments of one's desired dearest. One of Śrī Kṛṣṇa, should serve Them both (Śrī Kṛṣṇa and His dearest Sri Rādhā or Sri Nanda-Yāśodā, as the case may be) both in the stage as a sādhaka, i.e., in the stage of spiritual practices yet in bondage, and also in the stage as a sādhi, i.e., even when one has attained the Object of such spiritual practices." "One (who treads the path of Rāgānugā Bhaktī) shall always live in Braja by constantly remembering one's Most Beloved Kṛṣṇa and the dearest Associates of Śrī Kṛṣṇa of Braja, in following Whose bhāvas one has a burning craving for the service of one's Most Beloved Kṛṣṇa."

<sup>17</sup> Visvanātha Cakravartī seems here to express his own opinion slightly deviating from BRS I, 2, 99 in which these practices are strongly insisted upon.

<sup>18</sup> The quotation is from Bhāgavata-Purāṇam XI, 29, 20. The Gitā-Press translation (*Kalagnī Kalpalāmī*, vol. 23, No. 12, Dec. 1959, p. 506 f) reads: "There is no (fear of) loss in the least degree of this course of conduct in the form of my worship, O dear Uddhava, once it has been taken up (in right earnest), because it is free from (all) craving and since it has been deliberately determined by Me, unaffected as it is by the (three) Gūpas."

x. Here now this special remark (*vivekahī*): The Vrajā-sport (Mā) does not depend on scriptural injunctions since at the occasion of hearing about the sweetness of the feeling of love, etc., of the close associates (of Kṛṣṇa) the desire (*lobhātī*) arises; "this [feeling of love] should also be mine" (*idam mamāpībhāyātī*). Nowhere through scriptural injunctions desire (*lobhātī*) is created. "But desire arises by itself through the seeing or hearing of the desirable object. Depending, however, on scripture is the knowledge of the means (*upāyātī*) to reach that emotion (*bhāvātī*) because the scripture describes the means to reach it, not otherwise. The scripture which is the norm for service (*ādāstrambhājanapratipādātā*) is only the Śrībhāgavatam. From among these acts of worship some are conducive towards engendering that emotion itself (*laddhāvānayātī*), some are closely associated with this emotion (*laddhāvāsamānbandhātī*), some are favourable for this emotion (*laddhāvānākūtātī*), some are liberating from hindrances [for the development] of this emotion (*laddhāvāruddhātī*), some are averse to this emotion (*laddhāvārakātātī*). These are the five different means of spiritual practices (*pañca vīdhātī sākhanātī*). Means conducive towards engendering that emotion itself are servitude, friendship, etc. Means closely associated with this emotion are the taking of refuge at the feet of the spiritual master, the repeating of prayer-formulae, to imagine Kṛṣṇa's favourites, his dear ones, etc., according to the right time, to remember his sports, his qualities, his beauty, to listen [to stories about him], to sing [his praise] and to think of him. Means favourable for this emotion are keenness in observing the Eleventh, Kṛṣṇa's Birthday, Kārtikā, austerities like giving up enjoyments, worship of the holy fig-tree, the holy basil, etc. Means liberating from hindrances [for the development] of this emotion are the wearing of the syllable of the Name, carrying sacred food and objects of worship, paying obeisance, etc. All the above-mentioned actions are prescribed as duties (*kārtavyātī*). Hand and finger poses, meditation on Dvārakā, etc., [insofar as they are] opposed to this emotion must be avoided in passionate devotion. Equally all actions must be given up which are forbidden and proscribed in the scriptures (*ādīsresuvihītātī kartavyātī niyātīdātī*) or which are inspired by one's own will (*sevātīkrociātī*).

xii. When devotion as exercise (*ādīhanabhaktī*) has become mature, devotion as emotion (*bhāvābhaktī*) arises through the grace of Kṛṣṇa or the grace of devotees of his (*krīṣṇātpayātādābhaktātpayātī*). Signs thereof are the nine sprouts of love (*navārūḍhyākūrūḍī*). As [we read]:<sup>19</sup> "Forbearance (*kṣāntītī*), using one's time for

things that are worthwhile (*aygarthākādītāmī*), distant for sense-objects (*oträkātī*), freedom from conceit (*mānātāyātī*), giving up of expectations (*ādīvāndhātī*), eagerness (*āmūtākātī*), constant enthusiasm for the singing of the name (*nāmagāne sadārueītī*), attachment to the practice of reciting his attributes (*ādāktīlādākītī*), preference of living in His abode (*prītīlādāsātī*), Where those nine emotions are found in them the sprout of emotion has taken root. Therefrom arises the ability of direct vision of Kṛṣṇa (*krīṣṇādīkātākātī*). When the characteristics of emotion are seen in the beginning in one who has a desire for liberation (*mūnukū*) then it is only a mere reflection of emotion (*bhāvābhāmī*), not really emotion. In people who are ignorant [there is only] the shadow of emotion (*bhāvācchāyātī*).

xiii.<sup>20</sup> When emotion matures it becomes love (*bhāvā bhaktīlīpāka eva premātī*). Its characteristics: not even the minutest diminishing even when obstacles, etc., arise. The special condition [created] by an excess of māneśa (*mānātālīsātī*) above love (*premātī*) is affectionate love (*snehātī*). Its sign is: the emotion of melting of mind (*cittādravībhāvātī*). Then comes passionate love (*rūḍhītī*). Its sign is: compact affectionate love (*nīvāśātī*). Then comes confident love (*prāgātī*). Its sign is: intense trust (*gādāhāvītāsātī*).<sup>21</sup>

xiv.<sup>22</sup> A sentiment (*rasātī*) arises through the meeting of an excitant (*vīdhātā*), of ensuants (*anubhāvātī*), external signs of internal emotion (*ādīvīka bhāvātī*) and auxiliary feelings (*egabīhādībhāvātī*). The object (*vitāyātī*) through

<sup>20</sup> Cf. BRS I, 4, 1.

<sup>21</sup> *Ujjvalantīlāmī* (Sthāyībhāvāprakarāṇam 54 f) describes the six bhāvas: *sītā, māda, prāpaya, rūḍha, anūḍga* and *mādhāvā* as playful manifestations of premā comparing them to sugarcane, stalks, juice from these, jaggery, coarse sugar, white sugar and candied sugar all of which are different stages of the product of sugarcane. Cf. P. V. Kane, 'History of Sanskrit Poetics', 3rd revised ed., Motilal Banarsiidas, Delhi 1961, 'The Rasa school of Poetics', p. 311 ff.

<sup>22</sup> Cf. BRS II, 1. In translating the technical terms in the following sections I have largely followed S. K. De's suggestions, trying, however, to maintain greater uniformity and avoiding some of the less felicitous expressions. As regards the terminology itself he remarks (*op. cit.*, p. 182) "Although orthodox poetics itself would not, strictly speaking, regard Bhakti as a *rāsa*, the nomenclature and treatment are borrowed from orthodox Poetics and applied, *mutatis mutandis*, to the Valīpava conceptions of Bhakti as a *rāsa*. The technicalities are the same, but of course the analysis in detail is entirely novel and ingenious . . . The most notable departure occurs in the classification of these *Sātvikas*, which is entirely original."

<sup>19</sup> This section of XII corresponds to BRS I, 3, 12 f. Cf. B. H. Bon, *op. cit.*, p. 348.

which the emotion (*bhāvah*) arises is the substantial objective excitant (*vijayalambanavibhāvah*), namely Kṛṣṇa. He who becomes united with his emotion (*bhāvegukta*) is the devotee who has resorted to the principal supporting emotion (*ātreyālambanavibhāvah*). (The things) which remind of Kṛṣṇa dress, jewelry, etc.—are the enhancing excitants (*uddipanavibhāvah*).<sup>23</sup> Concomitant emotions (*anubhāvah*) are (those activities) through which the emotion is made manifest, as for instance singing, dancing, smiling, etc. External signs of internal emotion (*sārṅika bhāva*) are those eight [conditions] which excite the mind and the body: stupor (*slambhah*), perspiration (*svedah*), hortillation (*romāñcāh*), breaking of the voice (*svāravah*), trembling (*veśaphalab*), change of colour (*varvāyāh*), tears (*ustra*), loss of consciousness (*pratayā*). They are fivefold, gradually yielding more and more pleasure; smoldering (*dhamyādī*), flaming (*jeatī*), burning (*dīptī*), brightly burning (*adīptī*), completely bursting into flames (*suddiptī*).<sup>24</sup> When they are found in an eternally accomplished one (*nityasiddheḥ*) then they are smooth (*snigdhāh*). When [found] in a devotee in whom love has arisen (*stotaratau bhakteḥ*) they are soft (*dīghāh*). When they are found in people devoid of (higher and intense) feeling they are harsh (*rākṣāh*). When it originates in people who are desirous of liberation then it is born from a semblance of love (*ratigābhāsah*). When originated in people who are devoted to actions and objects then it is born from a semblance of spiritual essence (*kaittehāsāh*). When originated in people with a slimy mind and those who are averse to the service of Hūm then it is hollow (*nīhsatvāh*). When originating in people who hate the Lord then it is contrary (*pratipādī*).

xv. Now the transient [auxiliary] emotions (*vyabhicāri bhāvah*) which nourish the permanent emotions (*sthāgi-bhāvah*) at some time or other. As (we read):<sup>25</sup> 'Self-disparagement (*nitivedah*), despondency (*viśādah*), depression

(*dainyam*), debility (*gīdnīh*), weariness (*śramah*), intoxication (*maudah*), arrogance (*garvah*), apprehension (*danakah*), alarm (*trāsah*), hurry (*drēgah*), madness (*unmādah*), loss of memory (*apamītī*), sickness (*vyādīhāh*), distraction (*mohah*), death (*mṛtīb*), indolence (*āśayam*), stupefaction (*jādyam*), shame (*trīddi*), dissembling (*avādīthāh*), recollection (*cintīb*), doubt (*vitarkah*), reflection (*cintā*), resolve (*matīb*), firmness (*dhītī*), Joy (*hārṣah*), longing (*utsuktaṁ*), ferociousness (*angryam*), impatience (*anarsah*), envy (*asuyā*), unsteadiness (*ādīpatyam*), drowsiness (*ntīrdh*), dreaming (*suptih*), awakening (*bodhah*)—these are called the transient feelings.<sup>26</sup>

xvi. Corresponding to the mind of the devotees the manifestation of the emotions takes place gradually. There one has a mind that is deep like an ocean—[his emotions are] unmanifest (*aprākṛyam*) or only slightly manifest (*āmṛpaśākṛyam*). In an unstable mind which resembles a shallow ditch there can be an excessive manifestation of emotion (*ātīśayaprākṛyam*). But we shall not deal with that subject at any length since no particular rules are given for it.

xvii.<sup>27</sup> Now the permanent [dominant] emotions (*sthāgi-bhāvah*). They are fivefold according to the common form (*sāmāṇarāpah*), the pure form (*svacchārāpah*), etc.<sup>28</sup> The common form is the permanent emotion of one sentiment (*raśah*) of the common form of fondness (*rathī*) achieved through a maturing of common worship (*bhāvanā*) by common people outside the company of the firmly established devotees (*īstabhākṣasāṅgarahtī*). It is the pure form of fondness (*svacchārātī*) when it rises in the company of devotees who have the five sentiments like peacefulness, etc., be it (the experience of) peace, of serenity, of friendship, of parental love, or of wifely love differentiated by time, location and not yet permanent.<sup>29</sup>

<sup>23</sup> B. H. Bon, *op. cit.*, p. 330 offers the following commentary: "The *Vibhāvas* of Ālambana and *Uddipana* are the motive force behind the relishing of *Rati*, i.e., *Bhāva* or emotions. The cause of relishing of *Rati* of *Bhāva* is called *Vibhāva*. One who is the target of arousing emotions or *Bhāvas* is called an Ālambana. Ālambana can be both a subject and also an object. When *Bhāva* is aroused by the exciting *Vibhāvas* manifest in the *Viśaya*, it is called *Viśaya-Ālambana* or *Subject-Ālambana*, and when *Vibhāvas* centre round the *Akṛta*, it is called *Akṛta-Ālambana* or *Object-Ālambana*".

<sup>24</sup> The increase is due to an increase in the number of *sārṅikas* present in them; in the first there is only one, in the second two or three, in the third four or five, in the fourth six or seven, in the fifth all eight.

<sup>25</sup> This text corresponds to BRS II, 4, 4 ff.

<sup>26</sup> See. A. K. Majumdar, *op. cit.*, p. 250.

<sup>27</sup> This topic is dealt with in BRS II, 5.

<sup>28</sup> According to BRS II, 5, 8 the division is threefold: *sāmāṇya*, *svaccha*, *ādīta*.

<sup>29</sup> S. K. De, *op. cit.*, p. 191 remarks that the names are the same as those of orthodox poetica but differently classified. "The *sthāgi-bhāvah* or the root-emotion of the Viśvāna bhakti-rasa is taken to be the feeling which concerns Kṛṣṇa as the object and the nine orthodox *sthāgi-bhāvah* are evaluated in terms of this idea."

## KLOSTERMAIER: *The Bhaktirasāmyasāndhubindu*

The sentiment of peacefulness and the rest is differentiated in five modes according to the firm establishment of one sentiment (*rasa*) in confirmed devotees.

[The permanent emotion] of peaceful devotees is Peace (*ānītīb*), of dutiful devotees Fond Servitude (*āśayatīb*), of friendly devotees it is Companionship (*sākhyam*), of affectionate devotees it is Parental Love (*ādītīyam*), of ardent devotees it is Passion (*prīyatī*).<sup>30</sup> Now Peace, Servitude, Companionship, Parental Love and Passion are the five main-sentiments (*mukhyarasādī*) and the last is the foremost. In the peaceful devotees one finds a constant turning of the mind to Śrī Kṛṣṇa, in dutiful devotees service, in friendly ones lack of shyness, in affectionate devotees is found tender love, in ardent ones a rising of enjoyment through the giving of limb after limb. Thus each following one is higher [than the preceding one] because of the higher qualities connected with it.

xviii.<sup>31</sup> In the sentiment of Peace Śrī Kṛṣṇa, qualified as unborn, supreme Brahman, fourarmed, Nārāyaṇa, Supreme Ātman etc. is the object which substantially excites feeling.

Sanaka, Sanandana, Sanātana, Sanatkumāra and other ascetics are the [secondary] support of the substantial [primary excitant].<sup>32</sup> Even the 'seekers of knowledge' when they have given up the desire for liberation and have acquired the desire for devotion through the grace of Śrī Kṛṣṇa and his devotees may become [such] supports of the substantial [primary excitant].

Enhancing excitants are: the people living on a mountain or in a forest, a holy place, etc. Ensuants are: the concentration of one's sight on the tip of the nose, the activity of a mendicant (*āvadhūtaceśā*),<sup>33</sup> selflessness (*āśramātā*), hatred of those people who hate the Lord, moderate love (*ādībhaktī*) towards his devotees, silence, concentration on scriptures dealing with knowledge and similar things. External signs of the internal emotion

<sup>30</sup> I have not followed S. K. De's nomenclature who uses the following terms: Quietistic Devotion, Devotion as Faithfulness, Devotion as Friendship, Devotion as Parent-sentiment, Devotion as the Erotic Sentiment (*op. cit.*, pp. 194 ff.).

<sup>31</sup> Cf. BRS III, 1.

<sup>32</sup> The numerous names quoted in the BRSB refer to (mythical) persons of importance in the Bhāgavata-Purāṇam and other popular scriptures of the Kṛṣṇa-bhaktas. They are well known to the audience for which Viśvānātha Cakravartī writes—for the American reader even a reference to the sources would not suffice and it seemed at this stage not advisable to relate all the myths concerned.

<sup>33</sup> See. A. K. Majumdar, *op. cit.*, p. 250.

are [here] tears, horripilation, thrilling of the body and so on, except the loss of consciousness. Auxiliary feelings are; self-disparagement, resolve, equanimity and so on. The permanent [dominant] emotion is Peace. Thus [is completed the treatment off the sentiment of Peace.

xix.<sup>34</sup> In the sentiment of Servitude (*āśayarase*) Sri Kṛṣṇa, qualified as Lord, Master, omniscient, fond of devotees service, and so forth is the object which substantially excites the emotion. The supports of this substantial excitant are fourfold: 1. Superintendent devotees (*ādhikārabhaktah*): Brahmā, Śiva, etc. 2. Depending devotees (*āśritah*): they are threefold: (a) Those who have taken refuge to Kṛṣṇa like Kālīya, the host of kings held captive by Jarasandha, the king of Magadha. (b) Those who had first been seekers of knowledge but have given up the desire for liberation and have developed an inclination for serving (Kṛṣṇa). (c) Those who from the very beginning enjoyed to serve (Kṛṣṇa) like Candradhvaja, Harihara, Bahulavas and others. 3. Associate devotees (*pādāśrīb*): they are Uddhava, Dāruka, Śrutadeva. 4. Following devotees (*ānugāb*): they are Sacandra, Mandana and others in Puri, Raktaka, Patraka, Madhukanta and others in Vṛāja.

Leading devotees (*dhuryabhaktih*) are those among them who are worthy members of his family. Firm devotees (*dhīrbhaktih*) are those who behave respectfully in the group of Kṛṣṇa's beloved. Heroic devotees (*virābhaktih*) are those who are not afraid of hurting pride in order to achieve Kṛṣṇa's grace. Powerful devotees (*ādīgīb*) of Śrī Kṛṣṇa are those who have regard for him combined with respect and united with love as Pradyumna and other relations. Amongst these there are some eternally accomplished (*nityasiddhāh*), some accomplished through exercise (*sādhanasiddhāh*) and some are aspirants (*sādhanāśrīb*).

Enhancing excitants are Kṛṣṇa's grace (*ānugrahā*), the dust of his feet (*caruṇādhāhī*), his left-overs (*mādh-prasādāhī*) and so on. Ensuants are: following the orders of Kṛṣṇa and so on. In this sentient arise love (*prema*), passionate love (*rdgāb*), and affectionate love (*ānebāb*). In the superintendent and the depending devotees the permanent emotion goes as far as love (*prema*), in the associates up to affectionate love (*ānebāb*). In Parikīrti, Daruka and Uddhava passionate love (*rdgāb*) is manifest. In the 'following devotees' of Vṛāja as in Raktaka and the rest all [these stages of emotion]. Even in Pradyumna all. Up to that time, before the vision of Śrī Kṛṣṇa (*ārikṣṇadarśanam*) has been had for the first time, [the emotion] is 'unyoked' (*ayogāb*). After the vision, when there is

<sup>34</sup> Cf. BRS III, 2: our author differs here considerably from Rūpa Goswāmin!

separation (*viechedah*) it is [called] 'disconnected' (*vigrahah*). In [this emotion] there occur ten [successive] conditions: heat in the limbs (*anigraha lopah*), thinness (*kṣitā*), sleeplessness (*śāgryā*), fainting (*ślumbasānayāla*), und steadiness (*udhṛītī*), stupor (*jadatā*), pain (*vyādhitī*), dementedness (*unmaddah*), unconsciousness (*mārechitum*), death (*mṛītī*). Thus [is completed the treatment of] the sentiment of Servitude.

**xx.<sup>33</sup>** In the sentiment of Companionship (*sakhyarasaḥ*) Kṛṣṇa qualified as clever, understanding, well dressed and happy is the object which substantially incites the emotion.

Thus [is completed the treatment of] the sentiment of Companionship.

**xxi.<sup>34</sup>** In the sentiment of Parental Love (*vatsalyarasaḥ*) Sri Kṛṣṇa qualified as having soft limbs, being well-behaved, having all good qualities and so on is the object which substantially incites emotions. The support of the substantial excitant are those who want to care for Sri Kṛṣṇa as respected elders (*garujandī*), such as parents, and so forth. In Vraja: Vrajesarī (= Yaśodā), Vrajardī (= Nanda), Rohini, Upananda and his wife and the others. Elsewhere (in Dvārakā): Devakī, Kuntī, Vasudeva and the rest. Enhancing excitants are smiling, prattling, childhood exploits, and so on. Ensuiants are: touching his forehead, giving blessings, fondling etc. External signs of emotion are: stupor, perspiration, and so on, of all of them, and flowing of breasts (*ślūmavāyam*)—nine in number. Passing signs are joy, doubt, and so on. The permanent emotion is love of the child (*vatsalyārathy*). Here develop love (*prematī*), affectionate love (*snehatā*), passionate love (*rāgaḥ*). In the case of separation the aforementioned ten conditions apply. Thus [is completed the treatment of] the sentiment of Parental Love.

**xxii.<sup>35</sup>** In the sentiment of Sweet Love (*madhurārasya*) the object which substantially incites emotion is Sri Kṛṣṇa qualified as the ocean of sweetness of beauty (*rāpamidhurya*), sweetness of sports (*litāmidhurya*), sweetness of love (*premidhurya*). The support of the substantial excitant are the host of lovers. Enhancing excitants are: the sound of the flute (*mūrīlī*), the call of the cuckoo (*bokkīlī*), in spring new clouds (*nārāmehīḍī*), the throat of the peacock (*māyārakonīḍī*) and other sights. Ensuiants are: side-long glances, laughter, etc. External signs are: all up to 'brightly burning' (*sādipī*). Passing signs: all, beginning with self-disparagement, except indolence and fierceness. The permanent emotion is love of one's beloved (*prīyatārathy*). Love (*prematī*), affectionate love (*snehatā*), passionate love (*rāgaḥ*) and so on develop all as explained in the Śri Ujjvala Nilāmaṇī. Thus [is completed the treatment of] the sentiment of Sweet Love.

<sup>33</sup> Cf. BRS III, 4.

<sup>34</sup> Cf. BRS III, 5.

<sup>35</sup> Cf. BRS III, 3.

and so on. The special permanent emotion of the sentiment of Companionship is confidence (*viśoṣīṣṭaḥ*), as a result of absence of shyness due to the sameness in appearance (*śāmīṇīṣṭyā*).

Now confident love (*prajayāḥ*), love (*prematī*), affectionate love (*snehaḥ*), passionate love (*rāgaḥ*) with companionship (*sakhyāḥ*) form a pentad. In another place it is said: companions are Arjuna, Bhīmasena, Śrīdama and other nobles. In the case of separation also here the ten [successive] conditions as before should be understood.

Thus [is completed the treatment of] the sentiment of Companionship.

**xxiii.<sup>36</sup>** In the sentiment of Parental Love (*vatsalyarasaḥ*) Sri Kṛṣṇa qualified as having soft limbs, being well-behaved, having all good qualities and so on is the object which substantially incites emotions. The support of the substantial excitant are those who want to care for Sri Kṛṣṇa as respected elders (*garujandī*), such as parents, and so forth. In Vraja: Vrajesarī (= Yaśodā), Vrajardī (= Nanda), Rohini, Upananda and his wife and the others. Elsewhere (in Dvārakā): Devakī, Kuntī, Vasudeva and the rest. Enhancing excitants are smiling, prattling, childhood exploits, and so on. Ensuiants are: touching his forehead, giving blessings, fondling etc. External signs of emotion are: stupor, perspiration, and so on, of all of them, and flowing of breasts (*ślūmavāyam*)—nine in number. Passing signs are joy, doubt, and so on. The permanent emotion is the love of the child (*vatsalyārathy*). Here develop love (*prematī*), affectionate love (*snehatā*), passionate love (*rāgaḥ*). In the case of separation the aforementioned ten conditions apply. Thus [is completed the treatment of] the sentiment of Parental Love.

**xxiv.<sup>37</sup>** In the sentiment of Sweet Love (*madhurārasya*) the object which substantially incites emotion is Sri Kṛṣṇa qualified as the ocean of sweetness of beauty (*rāpamidhurya*), sweetness of sports (*litāmidhurya*), sweetness of love (*premidhurya*). The support of the substantial excitant are the host of lovers. Enhancing excitants are: the sound of the flute (*mūrīlī*), the call of the cuckoo (*bokkīlī*), in spring new clouds (*nārāmehīḍī*), the throat of the peacock (*māyārakonīḍī*) and other sights. Ensuiants are: side-long glances, laughter, etc. External signs are: all up to 'brightly burning' (*sādipī*). Passing signs: all, beginning with self-disparagement, except indolence and fierceness. The permanent emotion is love of one's beloved (*prīyatārathy*). Love (*prematī*), affectionate love (*snehatā*), passionate love (*rāgaḥ*) and so on develop all as explained in the Śri Ujjvala Nilāmaṇī. Thus [is completed the treatment of] the sentiment of Sweet Love.

<sup>36</sup> Cf. BRS IV, 8.

<sup>37</sup> Cf. BRS IV, 1-7.

#### KLOSTERMAIER: *The Bhaktirasāntasindubindu*

**xxv.<sup>38</sup>** Now [a description of] sympathy (maltri) and antipathy (vairab) amongst these [sentiments]: Mutual sympathy exists between Peace and Servitude. Neutrality exists between Companionship and Parental Love. There is no sympathy between Parental Love [and any other sentiment]. There is antipathy between Passion (*ujvalaḥ*) and Servitude. Thus for the topic of sympathy and antipathy [of sentiments].

**xxvi.<sup>39</sup>** Now (a description of) the combination of emotions (*bhāvamitrānam*). In Śrī Baladeva and the rest there are Companionship, Parental Love and Servitude. In Muḥarrā and the rest there are Parental Love and Companionship. In Yuddhiṣṭīra there are Parental Love and Companionship. In Bhīma there are Companionship and Parental Love. In Arjuna there are Companionship and Servitude. In Nakula and Sahadeva there are Servitude and Companionship. In Akrūra, Ugrasena and the rest there are Servitude and Parental Love. In Anuruddha there are Servitude and Companionship.

Thus the [treatment of the] main sentiments [is] completed.

**xxvii.<sup>40</sup>** Now the seven secondary devotional sentiments (*gaumabhaktirāsādī*): Laughter (*hasyā*), Wonderment (*adbhutā*), Heroism (*īrāb*), Compassion (*karuṇā*), Fright (*rauḍrā*), Terror (*bhayānaka*), Horror (*bibhatsā*) which also rise in the five kinds of devotees. The object which substantially excites the emotions are Śrī Kṛṣṇa, devotees of Kṛṣṇa and those connected with them as possessed of Laughter and the other six sentiments. Of Horror the substantial excitant is the place of horror (*ghṇḍapadā*) meat unfit for sacrifice, blood, etc. Of Fright and Terror the enemies of Kṛṣṇa serve also as object which substantially excites the emotions. Ensuiants are the blowing up of the cheeks, the widening of the eyes and so on, when this is possible. External manifestations, where possible, are two or three. Passing signs are joy, anger etc. The permanent emotion is correspondingly Laughter, Wonderment and so on, developing gradually. The four-fold Heroic sentiment is: heroism of war, (*yuddhaīrāb*), heroism of giving (*dānavīrāb*), heroism of forgiveness (*dayvīrāb*), heroism of righteousness (*dharmaīrāb*). Thus [for the treatment of] the seven secondary sentiments. Together [with the primary sentiments] they make twelve sentiments.

**xxviii.<sup>41</sup>** The inclusion of those seven secondary sentiments in the five primary ones is as follows: Laughter and Heroism of War [are included] in Companionship. Wonderment [is included] in all. Compassion, Heroism of Giving, Heroism of Forgiving [are included] in Parental

Love. Fright [is included] in Parental Love and in Servitude. Horror [is included] in Peace. Terror and Anger [are included] in Parental Love and Passionate Love. The mutual sympathy or antipathy [of these auxiliary sentiments] may be ascertained through the aforementioned combinations.

**xxix.<sup>42</sup>** What is called apparent sentiment (*rāśabhbhāṣāḥ*) is not [to be found] in the remembrance of the sentiment of Heroism, in praises, or in the difference of object and support, or in resemblance or in the interposition of another sentiment or in the narration. Otherwise, however, when there is a conjunction of mutually incompatible sentiments, there is apparent sentiment. When mutually compatible [sentiments] are connected then we have high sentiment (*surasādī*). When in the primary sentiment the object and the support are separated—even in connection with Heroism—then there is apparent sentiment. It is not [a case of] apparent sentiment when there is connection with antipathy while the feeling of Rādhā [for Kṛṣṇa] is growing due to the [peculiar] method of narration. It is also not [a case of] apparent sentiment when Kṛṣṇa himself all at once is the object or the support of all sentiments.

Now some other apparent sentiments: It is the apparent sentiment of Peace when [the impression arises that] there is no greater splendour in Kṛṣṇa than in Brahmī. It is the apparent sentiment of Servitude when there is excessive boldness (*alidhṛīṣyam*) of the servant before Kṛṣṇa. It is the apparent sentiment of Companionship when in the relationship between two companions in one prevails the feeling of companionship and in the other the feeling of servitude. It is the apparent sentiment of Parental Love when because of the knowledge of excessive power (*balādhibhāṣāḥ*) in the child (Kṛṣṇa) there is no fondling.

It is the apparent sentiment of Passionate Love when of two [lovers] the one has the wish to sport and the other [does] not [have it] and there is the expressed desire for union. It is the apparent sentiment of Laughter and so forth when Laughter etc. is separated from Śrī Kṛṣṇa; when found in the enemies of Kṛṣṇa then it is all the more an apparent sentiment [only].

**xxx.<sup>43</sup>** Whosoever is desirous of the protection of Hari, even if he has not studied grammar, can profit from the 'Drop of the Ocean of Nectar of the Sentiment of Devotion' which is therefore [offered] in the form of a drop. Thus is completed the Bhaktirasāntasindubindu composed by Mahānāopādhyāya Śrī Viśvanātha Cakravartī.

<sup>38</sup> Cf. BRS IV, 9.

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